/185 cont./

844 until very late and only with great difficulty. The proper depth is supposed to be about 30 centimeters.

846 851 608 [797] [551] Four to six days after birth and after the first bath, the father or one of the godparents brings the child to the sacristan of the village or /186/ to the women missionaries, in order to have it christened with water and given the name of the Christian saint of the christening day. Every child has only one given name and the Paez surname of its father. The baptism by the priest with oil takes place later on a suitable occasion, in the presence of the godparents, and is followed by an eating and drinking bout. The [783] [756] mother also takes part in this, after she has left the dűyat and has washed herself, her child, and her clothes and has been purified by the shaman.

● 861 The rearing of the children is in the hands of the parents, who teach them the necessary accomplishments of life quite as a matter of course and almost in play. Disobedient children are also beaten, however, and, to be sure, usually if the son has no real desire to help his father with the field work. In punishing, the fathers are generally stricter than the mothers and on occasion beat them with leather straps all over their bodies. The boxing [461] of ears is also to be seen. If a young man proves to be lazy in later life, the father is blamed because he did not properly admonish his son to work. 848 Illegitimate sons, who lack the strict hand of a father, are said to turn out badly in many cases, though as such they are very popular. Since they do not know their father, they are not obliged to work in his field. They are all the more [426] [431] in demand as helpers in the fields of other families. When they are older, they may borrow land and establish a family. Usually they even receive the land as a present. Thus, they need not 848 starve by any means. Illegitimate daughters are in a more unfavor- 562 able position, for their help is not needed for the most part, and their mother does not have a household of her own. Nevertheless [583] [581] their marriage prospects are not unfavorable, since a girl does not have a dowry, but is married only on the basis of her personal qualities.